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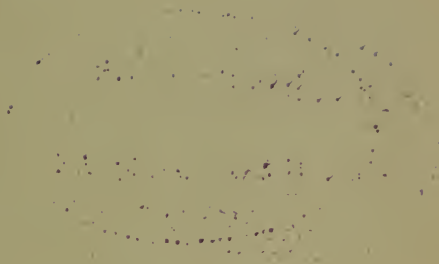

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Woman's Work for Woman.

Vol. I. JULY, 1871. No. 2.

Beyond the Seas.

INDIA—Mynpuri.

Extract from Mrs. Alexander's *letter of April 10th, to the Mission Band, "Workers for Jesus," of Old Pine Street Church, Philadelphia.*

ZENANA WORK.

Your "Workers for Jesus" have taken up a most interesting part of our work. I have already had pleasant and interesting visits to different houses in the city and villages in the districts, and I am always received cordially, begged to stay longer than my time will allow, and pressed to come soon again.

There is one very nice house that I have visited, perhaps not more than once or twice a month in the year; there

two women are able to read very nicely, and are now beginning to learn wool-work. There is another woman in whom I am very much interested, but she has an obstinate father-in-law to contend with, and as he insists upon his son not allowing her to learn to read, I cannot now press the matter. However, I am going to win the old man's heart by having her knit him a pair of warm socks for the coming cold weather. When he understands that her own hands have fashioned them for his special comfort, he will admit that she is of some use, and most probably will consent to her learning to read. A third house belongs to a Baboo employed in the post-office department, who is very happy to have his wife and daughter visited. They both read well; his little girl, ten years old, has just begun to study arithmetic, and will, during my next visit, take her first lesson in wool-work.

LOUISA AND LUCY.

In one part of the city of Mynpoorie we have gained access to seven houses; in three of these the women are learning to read, and seem greatly interested in their new work. I have made Louisa, the wife of one of our native Christians, the Bible-woman for these houses, and she is fast gaining the love and confidence of the women among whom she goes. One of them told me the other day that Louisa was taking great pains to teach them and do them good; this is her best recommendation. She goes into their houses, sits down on the floor with them. They are patient scholars under her teaching, and willing listeners to her reading and singing.

In our out-station, Shekoabad, we have another Bible-woman, named Lucy, employed. She, too, is active and earnest in her work as such. She has succeeded in opening thirteen houses, and to each of these she carries daily the Bread of Life. As yet, prejudice is too strong in Shekoabad to allow her to teach the women of these zenanas to read for themselves, but they are eager listeners to her Bible stories, her singing, and her conversation upon subjects dearest to the

Christian heart. She always takes with her some piece of work, such as plain sewing, knitting, and crocheting; they all are interested in this work, and some want to learn how to use their own fingers in the same way. I hope soon to be able to furnish her with the necessary materials. I have only waited for some encouragement from home before doing so. Your letter gives me faith, and strengthens me to believe that our little fund for such purposes, now so low, will not always remain so.

ZENANAS OPENING.

Zenana work is progressing, and I trust so surely that before many months are past many more houses that now are standing with closed doors against us, will be opened to the reception of the truth as we send it forth in the hands of our Bible-women. If we gain the wives and mothers of these heathen homes over upon the side of Christ, we gain much, for they are the strong upholders of this miserable, idolatrous religion. From them their little ones, ere they can talk or walk, are taught to lisp the name of a god, to bow the knee to idols of wood and stone, and to lay flowers upon some shrine consecrated to a god which can neither see nor save.

Pray for the mothers in India, and with your means send heartfelt petitions that the Lord will eminently fit these native Christian women, as well as ourselves, for this peculiarly blessed work, so that ere long we may know the joy of welcoming some poor souls now lying in the shadow of heathenism and death into the glorious light and liberty of the children of God.

We have now thirteen schools for girls in successful operation, and they need help, which our low treasury is not always able to give.

INDIA.—Sabathu.

Extract from MRS. MARY R. JANVIER'S *letter of March 7th, to the Auxiliary Society of Calvary Church, Philadelphia.*

My work is principally in the town of Sabáthu, though

there is one school in a village a mile or two distant. My husband and I, with the assistance of my dear friend, Miss Beatty, who has so lately gone to her rest, commenced a school for boys as well as one for girls, and they have ever since been in my charge. Some of the boys have sisters in the girl's school, and, as an inducement for the girls, we receive the boys without the usual entrance fee of twenty-five cents, when they bring their sisters with them.

In the boys' school there is a young Christian master who, as well as a moonshi still professing Mohammedanism, received most of his training in the institution. It is extremely difficult to get good female teachers. Those among the native Christian women who have been fitted in some measure by education for their work, are many of them prevented by family cares from rendering much assistance.

We have had for some time the widow of a catechist in this capacity, but she has lately married and gone to a mission station on the plains, and we know not where to turn to supply her place. Miss Morrison, from Ambala, who has been up on a visit to me, has been devoting some time each day to the school, and now I am doing what I can in it myself, assisted by one of the older pupils named Hero, a dear girl, who was baptized a year or two ago.

Phata.

Her aunt, named Pháta, attends to the sewing, and goes over the alphabet with the little ones. Hero and I feel much interested in this woman. We both believe that she loves the Saviour, and that she really gives evidence of a change of heart, but she has not the courage to come forward and be baptized. Her husband is an old man, and she does not like to bring distress upon him in his old age. Three of us, Hero, the female teacher who has lately left us, and I, have frequently joined in prayer in her behalf, and our God is a faithful God. It is very sweet to hear dear Hero plead so simply and earnestly for her heathen relatives, and especially for her aunt.

Our girls' school is kept up with great difficulty. It is only by going into the highways and hedges, the lanes and alleys, and using every inducement to persuade them to come in, that we can keep up the numbers.

Dr. and Mrs. Newton have just returned to Sabáthu after an absence of some months at Lodiana, and I shall now have their sympathy and aid.

INDIA.—Lodiana.

Miss M. A. Craig writes to a friend, of her daily life, as follows:

I will give you a description of one day, and as there is very little variety in our life here, one day will do for a sample of most of our days. I rise a little after six, and have a cup of tea and piece of toast or biscuit soon after. This is called *chotá házari*, or "little breakfast." After that, I go up on top of the house to get a breath of fresh air and a little exercise before commencing my lesson with the native teacher, which takes an hour every morning. About quarter before nine I take a walk out in the road and across the fields. I often wish I could bring before you at home a true picture of what I see sometimes in my walks.

BREAKFAST OUT OF DOORS.

In two places which I pass very often, on different roads, just by the roadside, are a group of men, women, and children seated on the ground. In the centre is a hole, a little deeper than the length of a woman's arm, at the bottom of which is built a fire. When the sides of the hole or pit are sufficiently heated, one or two of the women who have been kneading in their hands thin pieces of dough made of coarse brown flour mixed with salt and water, spread these cakes all around the inside of the primitive oven till they are baked through, then bring them up and give the "lords of creation" their breakfast, after which they may eat their own. Whenever I pass these or any other groups of people similarly employed, they always salute me very pleasantly by putting

their hands to their foreheads, and bowing their heads, saying "salaam."

AFTER BREAKFAST.

I return from my walk in time for breakfast, after which is worship, and then it is time for school. As I have no room to myself, I am allowed to occupy a tent at a little distance from the house. I have a table and chair in it, and here the little ones come to me for an hour and a half every morning; then there is a young woman, one of Mrs. Myers's servants, who comes to me every day about twelve for a lesson in reading and writing. She is a very pretty, bright-looking creature; I like her so much. She is so anxious to learn that often in the evening after she has got the little ones to sleep, I see her poring over her book.

After I am through with these lessons, I study till three o'clock, then comes dinner, after which I write letters till nearly dark, then take a little walk around the compound, then tea, then study, and sometimes read aloud or listen to some one reading, till bedtime, which is about ten o'clock.

I feel as if the days were not half long enough for all that is to be done in them. I often think if Christians at home could see with their own eyes what we see here, instead of having to depend on our descriptions—for even the best descriptions give one but a faint idea of the reality—their prayers and efforts would be at least doubled in the good cause. There is a great deal being done, and so much improvement has taken place in the last few years that we can truly "thank God and take courage."

INDIA.—Dehra.

Letter from MRS. C. B. NEWTON, *of March* 28.

THE GIRLS' SCHOOL.

* * * * Our school, of which you ask, is intended primarily, as you may know, for the education of daughters of our native Christians. We have a few orphans who have come of heathen families, but such children usually find refuge in the girls' orphanage at Lodiana, which, by the way,

is soon to be transferred to Dehra, for the sake of good climate and economy of labor, though the institutions will be quite separate.

When parents are able, they are expected to pay the tuition of their daughters, or so much of it as their means will allow. But there are many who cannot spare anything from their meagre incomes.

We now number sixty-seven pupils and four monitresses, for less than one-fourth of whom support is furnished by parents. Funds are offered for the support of all the pupils needing it at present, but others are expected soon, and those in charge of the school will consider it a great privilege to be able to call upon your society for necessary help when the want arises.

MONITRESSES.

Of the four monitresses, one is to be married in May, one can speak very little English, but the other two, Sophy Baharsa and Hannah McMaster, would prove interesting correspondents to any church or Sabbath-school that would undertake their support. Both were educated here. The former, who is the daughter of Julia, a Bible-woman and matron, was in the school at its very commencement. She possesses more energy than usually enters into the composition of native character, and is a good disciplinarian.

Hannah McMaster began her labors as teacher this session. She is the daughter of Rev. Gilbert McMaster, the native pastor of this station, and bids fair to be a valuable assistant in the school. Both girls, I trust, are truly pious.

Agnes Cullen, the third assistant whom I mentioned, was educated in a Methodist school, though her father is now assisting Dr. Morrison in Ambala. Although she could not correspond in English, her letters could be translated for her here. At present six dollars per month, in currency, would cover salary and boarding of a monitress. Margaret and Julia are Bible-women, but give a large share of their time to the school. They are supported by the Woman's Union Missionary Society.

THE FACULTY.

Mr. Herron has the general superintendence of the school, and Mrs. Herron is most unremitting in her efforts in the domestic department. As nearly all the clothing and bedding are made in the school, and the household work performed chiefly by the girls, the oversight and direction of this department take no little amount of time and labor.

Miss Woodside and Miss Morrison assist in the teaching. The former has been in connection with the school for five years; the latter came out in 1869. Both are lovely young ladies, and wield the pen of ready writers. Miss Craig, of Norristown, Pa., also enters upon her labors here next week.

Thank you for your expressions of kindly interest and sympathy in our work. Such assurances of prayerful remembrance, unity of heart, and co-operation in effort from the home-land are delightful incentives to labor.

INDIA.—Saharanpur.

Letter from MRS. KELSO.

We have an excellent Christian native teacher, "Bakslie," who attends the large school daily, and instructs the girls in Scripture. In the smaller school we have a Christian native engaged as teacher, who was formerly one of the Lodiana orphanage girls, and now the wife of a teacher in the orphanage here, who was once also in the Institution. I was greatly encouraged during my last visit to these schools to see the desire on the part of the girls themselves, and their mothers too, to improve in their studies.

They are just learning to read, and have learned to recite a short catechism and some hymns from memory. It is pleasant to hear them reciting "I'm a pilgrim" in their own expressive language. We do not attempt English in such schools, but I am going to teach them how to sing. . . . Some time ago I distributed prizes among them—inexpensive ones, certainly, but affording much felicity to the bright-eyed little girls. Earrings made of beads, and strings of beads,

they thought repaid them for their efforts to learn. Some of the very little ones stopped me yesterday in the middle of a lesson to ask for "more beads."

THE QAZIANI.

I wish I could send you a picture of our large school. It is in a large brick building in the suburbs of the city, and is in the charge of a very superior old woman, the daughter of a Qaz (spiritual guide to the Mohammedans). She is beautiful for a native woman, for they are usually hideous when old. Her withered face is expressive of bigotry, intellect, and pride, but in spite of this she is, as I said before, superior, and the children love her. She is a good teacher and maintains capital order. She is to be found sitting on her bed, placed in a doorway that looks out on all assembled in the veranda room, where our girls sit on mats wrapped up in oddly colored quilts or shivering in their muslin clothes, bending backwards and forwards over their books.

When we go, a loud chorus of "Salaam Mem Sahib" welcomes us from about forty little girls who have not yet acquired the calm dignity of the old Qaziani, and who are not wanting in woman's curiosity to find out things for themselves. The teacher in such an establishment must not be annoyed to find little hands busily engaged in examining the respective uses and merits of garments worn by the "Mem Sahib." No rudeness is intended, and really the native of India is courteous by nature, though wanting in the polish of the European.

Before closing I must express a hope that many of your noble, self-denying Christian women in America will follow those already here to take hold of this work with heart and hand. It is the Master's work, and will not they respond to the call so beautifully expressed by one of Burmah's sainted missionaries?

> "Do they come, do they come?
> Oh we're feeble and worn,
> And we're passing like shadows away;
> But the harvest is white, and lo! yonder the dawn
> For laborers, for laborers we pray!"

CHINA.

The map shows clearly the position of the stations occupied by the Board of Foreign Missions. Three districts along the coast, remote from each other, constitute the three missions, viz.: Canton, Ningpo, and Shantung.

Canton Mission.

Canton.—On the Canton River, 70 miles from the sea. Missionaries: Rev. Messrs. A. P. Happer, D.D., H. V. Noyes, W. E. McChesney, A. Marcellus, and C. F. Preston (now with his family in this country); Mrs. Happer, Mrs. McChesney, Mrs. Marcellus, Mrs. Kerr, Miss H. J. Shaw, and Miss Hattie Noyes, who is under the care of the Woman's Foreign Missionary Society. Native assistants, eight.

Ningpo Mission.

Ningpo.—On the Ningpo River, 12 miles from the sea. Missionaries: Rev. J. A. Leyenberger and D. B. McCartee, M.D., and their wives, Rev. John Butler, Rev. Messrs. *Zia-Ying-tong*, *Bao Kwong-hyi*, and *Uoh Cong-eng*, and thirteen other native assistants.

Shanghai.—On the Woosung River, 14 miles from the sea. Missionaries: Rev. J. M. W. Farnham and Geo. F. Fitch, and their wives, Rev. Messrs. *T. D. Bau*, *Wang-Vung-Lan*, and three other native assistants.

Hangchow.—The provincial capital of Chekiang province, 150 miles northwest of Ningpo. Missionaries: Rev. Messrs. Samuel Dodd and D. N. Lyon, and their wives; Rev. *Tsiang Nying-kwe*, and five other native assistants.

Several Out-Stations, connected with each station, occupied by native laborers enumerated above, and one European assistant at Suchow.

Shantung Mission.

Tungchow.—On the coast, 55 miles from Chefoo. Missionaries: Rev. Messrs. J. L. Nevius, D.D., C. W. Mateer,

105
110
115
120
40
35
30
25
20
Peking
Great Wall
SHANSI
CHIHLI
Tungchow
Tientsin
YELLOW SEA
SHANTUNG
Yellow River
SHENSI
HONAN
KIANGSU
Nanking
ANHUI
Shanghai
SZCHUEN
HUPEH
Wushang
Nganking
Hangchau
Yangtze Kiang River
Ningpo
CHEH-KIANG
HUNAN
KWEICHAU
KIANGSI
FUHKIEN
YUNNAN
KWANGSI
KWANGTUNG
Canton
Hong Kong
CHINA SEA
COCHIN CHINA OR ANNAM
HAINAN
CHINA

John Wherry, and J. F. Crossette, and their wives; Rev. E. P. Capp, Mrs. W. T. Morrison, and Miss M. J. Brown. Three native assistants. Mrs. Nevius and Miss Brown are supported by the Woman's Foreign Missionary Society.

CHEFOO.—The chief foreign port of the province of Shantung. Missionaries: Rev. Messrs. Hunter, Corbett, and L. W. Eckard, and their wives; Miss C. B. Downing. Four native assistants.

PEKING.—The capital of the country. Missionaries: Rev. Messrs. J. S. McIlvaine, D. C. McCoy, and J. L. Whiting. One native assistant.

Rev. C. R. Mills and wife of the Shantung mission are now in this country.

Our laborers go forth in God's strength, and as they endure the hostility of this strange people—often felt even when not expressed—shall we not pray for them more earnestly than we have ever done before? Shall we not plead, as we have heretofore failed to do, for that idolatrous nation? The missionaries are asking for reinforcements; Mrs. Nevius writes in a recent letter that more ladies are greatly needed; are there not some ready to go? And shall we not send them?

EXPLANATION OF WORDS USED IN INDIA.

Zenáná.—Apartments for women.

Bábu.—Native gentleman; Sir, or Mr.

Bo.—Eldest daughter-in-law.

Sauree.—Garment worn by native women.

Gharry, or Ghári.—A sort of wagon.

Pálki-ghári.—A close vehicle with blinds at the sides to admit air.

Pálki, or Jhánpán.—A covered travelling chair to which poles are attached. These rest on the shoulders of natives.

Dholi-Dák, or Palankeen.—A long covered box with doors at the sides, for night travelling. It is borne by men in the same manner as the jhánpán. The passenger reclines.

Poojah.—Feast to idols, or idol-worship.

Rájáh.—King.
Ránee.—Queen.
Bráhmin.—Highest caste among the Hindus.
Coulin Bráhmin.—The head of Bráhmins.
Bráhma Somaj.—Sect of Hindus who have renounced idolatry and believe in one God; theists.
Fakir.—A religious devotee.
Pundit.—A learned man or teacher.
Moonshi.—Teacher of the native languages.
Sardars.—Chiefs or rulers

The accented a has the sound of a in far.

The unaccented a has the sound of u in tub; hence Allahabád is pronounced Ullahabahd.

The sound of e is like a in fate; i is always e; u has the sound of oo.

In regard to the orthography of Indian words, "Eusebius" in the *New York Observer* says, "The languages of the country have never yet found their equivalents in the English tongue. I was told that there are sixty-four different ways of spelling the name of *Lodiana*, and that each one has good authority for it. I have myself seen the name of the beautiful valley that I visited beyond the Sewalic range of the Himalaya Mountains, *Dehra*, written *Dehrah*, *Deirah*, *Deira*, *Deyra*, *Deyrah*, *Dera*, and so on *ad libitum*."

HATOON OF PERSIA.

Extract from Mrs. J. H. Shedd's *letter to the Auxiliary of the First Church, Washington, Pa.*

You ask about Bible-readers, and about Hatoon of Degala in particular. This kind of work is now very much needed among both Nestorian and Armenian women, and as fast as the right kind are raised up, there are places to be occupied. You may be interested in hearing something of Hatoon.

She was once a pupil of Miss Fiske's, but behaved so badly that she was expelled from the school. She married, and

kept a low wine-shop. Her house was frequented by Mussulmans, a very great disgrace for a woman in Persia.

Several years ago there was a powerful revival in Degala. Hatoon was deeply moved. Her sins rose before her in all their hideousness. She felt that she was a greater offender than any one else. Her proud spirit was broken, her soul melted as she heard of the love of Jesus. Tears rolled down her cheeks, and with deep humility she confessed and forsook her evil ways. "I am the crown of thorns that pierced my Saviour's brow, no one is like me," she would exclaim as she remembered her great transgressions.

We did not employ Hatoon as a Bible-woman for some time, because her character had been so bad, but she waited not to be sent. She could not help telling her neighbors of what Jesus had done for her, and her pastor had no more faithful helper than Hatoon. She could not continue this, because she is poor and must earn her bread, and now would not sell wine.

She has been a Bible-woman and teacher; her school of girls was a great credit to her. She inspired her pupils with her own enthusiasm, and there was no school in the villages that deserved more praise.

PERSIA.—Oroomiah.

The following is a translation from the Syriac of a letter to her teacher written by a niece of Mar Yohannan, the Nestorian bishop. Such a testimony as this is worth laboring long for on heathen soil. It comes with the power and sweetness of the Gospel in oriental imagery, and cannot fail to touch the heart.

My Loved Teacher: With a true, perfect love I venture to inform you about my spiritual state, and about God's visiting me with his Holy Spirit. I will disclose to you the hidden secrets of my heart as to the mother who bore me. Now I will speak of those blessed seasons in which I was awakened by the power of grace.

On that blessed Thursday evening when our division assembled in the school-room, you read to us about an orphan whom a clergyman found in a churchyard, bareheaded, weeping by the grave of his father. When meeting closed Satan was at work within me. We went down to our room. I ridiculed the girls who had been to meeting in the other division (the communicants). Two of us, M. and I, were certain that God was ready to work in a revival unlike those of other years. We entered a closet together and shut the door for a mock prayer-meeting, not realizing what an awful sin it was thus to come before the King of kings and Lord of lords.

M. bowed to pray; then my thoughts were disturbed and my soul was troubled before the mighty sins that came before my eyes. I looked every way to flee. Then I began to weep. I was in great anguish lest I should die. I struggled to find salvation. Satan suggested to my heart this thought, "Weep not, there is no remedy for you; you are such a sinner that God will not pass by your guilt." Then came a voice, so very sweet, saying, "Strive to secure salvation for your soul. *Now is the time!*"

THE VIEW OF THE CROSS.

I will recall the days that I spent in sad Gethsemane. When I first approached Calvary I saw the Saviour on the cross, a crowd assembled about him, reviling, spitting in his face. I too was hardened. He appeared so much without comeliness that I almost joined myself to the chief priests who received him not; to the soldiers into whose cruel hands he was delivered to be tormented. But before I raised my hand to do the deed, I was arrested by the power of free grace like the thief on the cross. That bitter cry from Golgotha reached the bottom of my heart; it uncovered my guilt and disclosed my vileness. Then I ran to the pure, healing fountain flowing from the spear-pierced side of my beloved Saviour.

I fell on my knees beneath the bloody cross of the Only

Begotten. I told him all my sorrows; I mingled my tears with those of him whom my soul now loves more than all my kindred and friends on the face of the globe. I wish to be guided by the Holy Spirit that I may speak sincerely and conscientiously while I inform you that I reached the plain of Peniel. There I wrestled with the Holy Watcher; he placed his hand upon my head with a blessing, and instead of changing my name, he changed my heart from oldness to newness.

JOY IN BELIEVING.

I went to the place of hidden treasures; oh joy! joy! I found it, I have it in my heart! If all that I possess, my food, my drink, my clothing should be taken from me, I will not give up the treasure in my heart. O my own mother, the friend of my heart, Christ is so sweet; I can be deprived of my daily food, if I may only feed on the savory delicacies of my Redeemer who has become the surety of my debt. If I should feast upon the rich dainties of a king, if I could speak all tongues, if Christ were not the comforter of my heart, all would be nothing.

In regard to vacation, in one sense I am glad, for at our last vacation I went away empty, I came back empty. Now full, I will go home with great joy to tell my friends that I have found the pearl hitherto concealed from my eyes. The sweetness of Christ cannot be expressed now while in my body, but when I die, there, on the other side of Jordan, I will begin to tell how sweet, how delightful he is. Nothing shall separate me from the love of Christ. My loved mother, this letter I have written in Christ's love. Remain in peace.

From your daughter,

MARY.

"Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

At Home.

OUR CALL TO PRAYER.

In view of the fact that every letter coming to us from missionary ground breathes the request, "pray for us," it was unanimously resolved, at a recent meeting of our Board, that the hour from five to six of every Sabbath afternoon should be called our missionary hour, and that some portion of it should be spent in special prayer to God, that his blessing may crown the labors of those who send and those who go to missionary fields. It is with the desire that the spirit of this resolution should be responded to, that attention is called to it in this place.

How many of the 300,000 women of our church will give it that practical sanction which is called for? Probably no one will question the propriety and the efficacy of prayer, and yet none will deny that the tendency of the times is to calculate success in all departments of labor upon other conditions than those which God's word lays down for us. We magnify the labor of our hands, and find ourselves, even in this blessed missionary work, making estimates on the number of missionaries supported, the funds in our treasury, the additions to our long list of auxiliaries, too often forgetting how God may, in answer to special prayer, make each of our missionaries a *chosen* instrument in his hand, and turn every dollar to as much account in giving the Bread of Life to the perishing as were the five loaves and the two fishes which fed the five thousand.

Judging as God teaches us to judge, ought any one to be counted a generous giver who does not crown all gifts with prayer? And by the same rule, ought any one to feel unable

to contribute largely who knows how to offer earnest, believing prayer? Does not our experience teach us, however, that we too often give prayer that place in our labors which we give to the benediction which comes when the service is over? May this, better than Mohammedan muezzin's call, lead us to make more of prayer—giving it the chief place in our catalogue of gifts? And as we pray, our love for Christ, for the church, for the missionary work, and for our missionaries will be increased.

It has been said that one cannot pray long for another without finding a feeling of love awakened for the object of the prayer. If this be true, with what affection shall we come to think of those whose names we breathe each Sabbath eve, and with what comfort and strength will they, who across the seas write "pray for us," think of home, and those who, entering into their closets, shut to the door and pray for them. The time—the Lord's day, the hour—eventide, the place—the mercy-seat, are suggestive of the sweetest associations.

"Though sundered far, by faith we meet
Around one common mercy-seat."

ADDITIONS TO OUR LIST OF MISSIONARIES.

We gave in our last number the names of eleven dear missionary ladies, names known and beloved in the church at home, whom we were honored to rank as our representatives in foreign lands. Having assumed, through our auxiliaries, the entire support of these ladies, they may now be considered as the missionaries of the Woman's Foreign Missionary Society, for the purposes for which this Society was established. We take great pleasure in adding to that list the names of Mrs. Royal G. Wilder, of Kolapoor, India, as the missionary of the Aid Society of Bridgeton, New Jersey; Mrs. J. H. Shedd, of the Persian Mission, as missionary of Princeton Church Auxiliary, West Philadelphia; Miss Woodside, of

Dehra, India, as the missionary of Cohocksink Church, Philadelphia. We have now fourteen missionaries.

The Auxiliary of Oxford Church, Philadelphia, has assumed the support of Miss M. A. Craig, Dehra, India, who was already *ours*.

The ladies of Calvary and West Spruce Street Churches, Philadelphia, have received letters from their missionaries, Mrs. Janvier and Mrs. Nevius, and an interesting letter from Miss Craig to a private correspondent has also been sent us. Extracts from these letters, with one received from Miss M. B. Thompson (now Mrs. Newton), giving some account of the school at Dehra, will be found among our Foreign Correspondence.

THE BEIRUT SCHOLARSHIPS.

It will be remembered that with the transfer of the Syrian mission to the Presbyterian Board, ten scholarships, of one hundred dollars a year each, were left without support. Three of these scholarships have been already taken up in our Society, but there are seven remaining unprovided for. The children are in the Beirut school. Shall they remain there? It costs one hundred dollars a year to educate a girl, and support her in the seminary at Beirut. Miss Loring writes that these Syrian girls are wonderfully bright and intelligent, and some of them dazzlingly beautiful. What society will assume the expenses of one of these young girls? These girls, possessing such natural advantages, may, if brought to Christ, and educated for usefulness, be in the future a power for good beyond our ability to estimate. Who will help?

KOLAPOOR.

Two ladies are needed for Kolapoor. It is better in many respects for two to go together to almost any station than for one alone. They need each other's aid and companionship, and can often live together very pleasantly where there are no families with whom they can conveniently board.

OUR ANNUAL REPORTS.

The Annual Meeting of the W. F. M. S., held April 27th, was one of great interest, as was also our meeting of the evening before, when the West Arch Street Church was filled with an enthusiastic audience. These meeetings were noticed in the papers at the time, so we publish only the reports of the Corresponding Secretaries presented then, which give in a few words a history of the Society, and what it had accomplished up to that date.

REPORT OF THE FOREIGN SECRETARY.

The Woman's Foreign Missionary Society of the Presbyterian Church presents its first Annual Report at this time, in accordance with an article in its constitution which requires that "the Board of Managers shall report to the Society on the last Thursday in April," thus enabling the Society to present an annual statement to the Board of Foreign Missions prior to the meeting of the General Assembly. In accordance with a resolution passed at a meeting of ladies held in Philadelphia in May, 1870, the constitution under which we have associated ourselves was presented to the Assembly's Board of Foreign Missions, and returned by them approved in the following June. An organization was not, however, effected until the month of October, and we have therefore now to report to you the results of but six months' work.

The devising means to bring the Society's plans and aims clearly and extensively before the church, became the first duty of your Board of Managers. To effect this, large numbers of circulars, setting forth its objects, were sent throughout the entire church. Numerous direct and personal letters were also written where it was important to secure co-operation promptly, that we might build up new centres of influence for our work. We have now to give you the results of that seed-sowing of six months ago.

The Society has in its ranks no less than thirty-seven auxiliaries with twenty-five mission bands among children

and youth. The work so recently begun in these auxiliaries shows already a rich fruitage. Twelve societies have each assumed the entire support of a missionary, while three more are only waiting to have misionaries assigned to them by the Board. One auxiliary which had pledged itself to a sum sufficient for the support of a missionary, gives the entire sum this year for work in the schools of the Persian Mission. The lesser sums received from other societies and mission bands are supporting native teachers and Bible-women in nearly every mission of the Presbyterian Church, while many heathen children in China, in India, in Syria, in Persia, and in Africa are sustained in the mission schools.

The Treasurer's report shows that the total receipts for six months amount to $5244.96, of which sum, $4805.25 have been paid over to the Board of Foreign Missions for specified objects; $325.69 have been expended for printing and other necessary purposes attending the organization of the work; a balance of $114.02 remains in the Treasurer's hands. The Society commences with this month (April, 1871) the publication of a quarterly magazine entitled "Woman's Work for Woman." It sends out its first number, with a subscription list already reaching nearly five hundred names.

We feel it a great happiness to come before you with a report of results so encouraging. Seed-sowing and harvest are coming together upon us in the church at home. The "Lord of the harvest" *here* is also Lord of the "whitening fields" abroad. When we doubtingly pray, "Thy kingdom come," let His promise sound in our hearts. "There shall be an handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon."

REPORT OF THE HOME SECRETARY.

The Home Corresponding Secretary reports that letters have been received during the six months that this Society has been at work, from Ohio, Michigan, Oregon, Minnesota, Tennessee, West Virginia, Kentucky, Illinois, Wisconsin, Dis-

trict of Columbia, New York, New Jersey, and Delaware—in many of these states from several different places—besides a large number from our own state, both from cities and small towns and villages. In all the places mentioned, there has been more or less active interest manifested in this work, quite as much in some little obscure towns, where the call for women to take hold of such enterprise comes like a new inspiration to the church, as in large cities, where the movements of the day are better understood, and more readily felt. Many letters speak of the interest in foreign missions as having been long dead or asleep in their churches, only now wakened to life and activity by this call.

The welcome of the Society to the hearts of the churches all over the land where its voice has come, has been warm and emphatic, leaving no room for doubt that it will be cordially sustained by the prayers and efforts of the women of the Presbyterian Church.

The prospectus of the Society's publication, "Woman's Work for Woman," was sent to all the above-mentioned states, and the response in the way of subscriptions, and of words of encouragement, has led to the belief that it will have a large circulation, and that the subscription list will eventually more than pay the expenses of its publication.

THE ASSEMBLY'S SANCTION.

The Standing Committee on the Board of Foreign Missions, in their Annual Report to the General Assembly of May last, speak of the organizations for foreign work by the women of the church in the following appreciative words:

"The Assembly also recognizes with gratitude to God the effort to organize the women of the Presbyterian Church, for the purpose of sustaining the work of the Board of Foreign Missions, under the direction and control of the Board. The women of the church have always been forward in every good work, both at home and abroad. But their identity

with our work among the heathen has hitherto lost much of its power for good by reason of their inability to realize a direct contact with the work of their heart and prayers. They must work, not abstractly, but directly, if they would work efficiently and in accordance with the laws of their nature.

"The Home Board has always been sustained by the Presbyterian women, because they could see how they could do something more than pray for their brothers and sisters in the home field. Here there arose in their vision the sick to be nursed and the children to be cared for; but in the work of foreign missions they seem to lose all contact with the missionaries at work, and consequently to lose that tender and self-sacrificing sympathy with the work itself which their consecration to the Lord demanded.

"The question which every pastor has met repeatedly has been, What can the women of our church do for the heathen or for the missionaries laboring among them? That problem has begun to be solved by the women themselves.

"Early in the past year the 'Woman's Foreign Missionary Society' was organized in the city of Philadelphia, as auxiliary to the Board of Foreign Missions, with the pious determination to assume the support of every woman called of God, and commissioned by the Board in the foreign field. The reality and meaning of this determination may be gathered from the fact that after six months of work, they have provided a support for one-half of their sisters who have gone to the heathen. The object of the Association is to engage the earnest and sytematic co-operation of Christian women and children in sending out and supporting women on the mission field, under the direction of the Board, and to sustain heathen children in the schools. This Woman's Foreign Missionary Society of the Presbyterian Church has already, in six months, gathered and sent to the Board $6070.25, and has $800.10 in its treasury.

"In entire subordination to the Board they are pushing the work of organization, and kindling the fires of Christian

fervor in all parts of the church. By united prayer and effort they seek to push the work in all directions.

"The organization in Philadelphia was followed by the enlargement of the organization of 'The Ladies Board of Missions' in New York, and 'The Women's Presbyterian Board of the Northwest' in Chicago, to include the work of Foreign as well as Home Missions. Besides these there are ladies' associations in many of the churches, some of which have sustained the work of evangelizing the heathen for many years.

"The General Assembly recognizes the hand of God and the spirit of pious consecration and prayer in this whole movement, and directs the Board of Foreign Missions to encourage and control this effort as far as practicable. Thus may it follow that the 300,000 female members of our church will be led to do their full part in Christianizing the women of the heathen world.

"The Assembly also expresses the earnest hope that the work may not be hindered and perplexed by the continuance of separate organizations and centres of influence; but that the women of the church may be able to unite in one great organization, under and in contact with the Board of Foreign Missions. Thus in concert, in unity and in simplicity of devotion, both cheer and push forward the work of the church among the heathen."

WOMAN'S WORK.

BY MRS. E. C. KINNEY.

Woman's work—ah, there's the hitch!
What *is* woman's work, by right?
Is it but all day to stitch,
Then to mend old clothes at night—
Straining eyes by candlelight?
Or, if poor, to serve the rich—
Working to please eyes more bright?

Or, is woman's work (as some,
  Learned above all Holy Writ,
To the wise conclusion come)
  In our council-halls to sit,
  Or, for polls, or rostrum fit—
Leaving love and peace at home,
  Loud applause, or blame, to get?

Woman's work? Ah, come and see,
  Where THE MASTER leads her forth!
She, who bent to Him the knee,
  Asking what her life was worth:
  He, her guide, points South or North,
East or West, where misery,
  Sin, or darkness, blight the earth.

Woman's work, He saith, is where
  Woman most her sister needs:
Those who best home duties share,
  Fitter are for mission-deeds;
  Private virtues are the seeds
Which Love's sun and dew prepare—
  Thence sweet Mercy's fruit succeeds.

Woman's work? Behold within,
  How in patient trust she rears
Children, wayward who begin,
  Plants oft watered by her tears!
  Still, faith overcomes her fears;
Thus she laborers shall win
  For God's field in future years.

Woman's work—now look afar!
  See her stretch the helping hand
Where brute-tyranny would bar
  Woman from her true command:
  By the down-trod see her stand,
Pointing where Truth's rising star
  Gilds with hope the darkened land.

Woman's work—ah, there it shines!
  In the pure reflected beam
Of that virtue which refines;

There her smile is daylight's gleam,
Breaking slavery's fearful dream,
Teaching woman God's designs—
How she may herself redeem.

WORKING WITH CHRIST.

BY MRS. L. A. MONTGOMERY.

When the great Redeemer came down from heaven on his mission of mercy to this lost world, he did not bring his assistants in this work with him. He did not bring a corps of angels. No doubt had their service been required, it would have been joyfully rendered. Great in power and might, and swift of wing, how quickly might the knowledge of salvation have been spread over our earth by such willing-hearted messengers.

But passing by the angels, he chose his assistants from those whom he redeemed. Why was this? Why did the Saviour commit such a blessed and wondrous work into such hands? Still sinful, half sanctified, still indolent, ignorant, and unfaithful, what could be expected? And what has been the result? Nineteen centuries have nearly passed, and yet the work lingers. Indeed, it is but just begun. Millions on millions come and go unblessed and unsaved by that salvation which lies in the keeping of unfaithful stewards. Why did Christ commit this work to us instead of the angels?

May not the answer to this question be found in the greatness of Christ's love and mercy to us? In the *much* He would do for us? He would not simply lift us out of the pit of sin and misery, and place us upon our feet saved from eternal death, though that would in itself have been wonderful in its mercy. But it would have been but half the blessing which he planned to bestow on us. No, he would lift us up higher! Up, up, to companionship with himself! To fellowship in labor, in toil, and in suffering! Blessed fellowship! Blessed toil! Blessed privilege is ours! Who would have it taken out of our hands and given to the angels?

NOTICES.

Dear friends, PLEASE WRITE LEGIBLY, and be sure to give your STATE, as well as town in sending us your address. The Treasurer has sent a receipt for money to three different places without finding the right one, because the name of the state was not given, nor that of the post-office written so as to be understood. The Secretaries have similar difficulties. If a lady, tell us whether you are *Mrs.* or *Miss.*

The Saturday morning meetings of the officers of the W. F. M. S. will be suspended until the first Saturday in September.

THE LIBRARY.

We have received the following books from the *Presbyterian Board of Publication*, Philadelphia, which we hope all will read.

THE FOUNTAIN KLOOF; or, Missionary Life in South Africa.

An exceedingly interesting and instructive book. The author portrays missionary life in South Africa with great vividness and power. A number of fine illustrations bring missionary and Boer, Caffre and Griqua directly before us.

CAPTAIN WALTHAM; a Tale of Southern India.

A lifelike view of society in Southern India just before the mutiny of 1857. The characters are representative ones from the three classes which bear the same relation to each other now as then: the Englishman, the missionary, and the Hindu. They are well sustained, and give much information in a very pleasing manner.

OUR AUXILIARIES.

Their number steadily increases. In addition to thirty-seven Auxiliary Societies and twenty-three Mission Bands

reported in the last issue of our magazine, we have to announce the following new organizations:

Auxiliary Society of First Presbyterian Church, Pittsburg, Pa.
Falling Spring Church Auxiliary, Chambersburg, Pa
Brown Memorial Church Auxiliary, Baltimore, Maryland. This society is pledged to the support of a missionary.
Auxiliary Society of Fourth Presbyterian Church, Trenton, N. J.
Auxiliary Society of Presbyterian Church, Mount Holly, N. J.
Auxiliary Society of Presbyterian Church, Logansport, Indiana.
Auxiliary Society of First Church, Williamsport, Pa.
Kensington Church, Philadelphia, Johnstone Missionary Society.
Auxiliary Society of Green Hill Church, Philadelphia.
Auxiliary Society of North Broad Street Church, Philadelphia.
Nassau Missionary Association, Pittsburg, Pa.
Princeton Church, West Philadelphia, Auxiliary. Missionary, Mrs. J. H. Shedd, Hamadan, Persia. (This auxiliary was incorrectly published "Fullerton Memorial Missionary Society," in our April issue.)

MISSION BANDS AND CIRCLES.

Fullerton Memorial Missionary Band, Princeton Church, West Philadelphia. Support a little girl in the Gaboon Mission, Africa; also an Armenian Bible-reader in Persia.
Helping Hands Mission Band, Princeton Church, West Philadelphia. Support a little girl at Boneta, Africa.
Sewickley Mission Band, Leetsdale, Pa.
Bible Class Band, Brown Memorial Church, Baltimore, Maryland.
Little Gleaners, " " " "
Fullerton Band, Bloomsburg, Pa.
Sabbath-school Band, North Tenth Street Church, Philadelphia.
Mission Band, Calvary Church, Philadelphia.
Eleven new Auxiliaries, and seven Mission Bands. We now number forty-eight Auxiliaries, and thirty Mission Bands and Circles.

ADDITIONAL LIFE MEMBERS.

Mrs. C. H. Grant,
Rev. J. M. Crowell, D.D.,
Mrs. J. M. Crowell,
Mrs. C. C. Leavitt,
Miss Anna P. Neill,
Mrs. Mary J. Montelius,
Mrs. Lydia M. Finley,
Mrs. Emily M. Ewing,
Rev. S. A. Muchmore,
Mrs. Daniel Gaston,
Mrs. H. P. Rogers,
Mrs. Kingsley,
Mrs. M. W. Jacobus,
Mrs. M. C. Irwin,
Mrs. A. R. Chambers,
Miss E. M. Gordon,
Miss Annie E. Paull,
Rev. George F. Wiswell, D D,
Rev. M. B. Grier, D.D.,
Mrs. M. B. Grier,
Rev. R. H. Allen, D.D.,
Miss M. H. Brown,
James Paul, Esq.,
Mrs. George S. Harris,
Mrs. J. L. Withrow,
Miss Sarah McGrotty,
Mrs. M. K. Moorhead,
George Junkin, Esq.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from April 15th, 1871.

First Church, Orange, N. J., part proceeds of Ladies' Fair,	$250 00
Second Church, Wheeling, W. Va., "Martin Luther Band," for Bible Reader,	50 00
" "John Moffat Band," Gold,	55 25
Newtown Church, Pa., "Sunday-school,"	10 25
Cohocksink Church, Philadelphia, "Auxiliary Society," to make Rev. S. A. Muchmore and Mrs. Daniel Gaston Life Members,	50 00
Bridgeton Aid Society (additional), for support of Mrs. Wilder, India,	24 00
First Church, Mantua, Philadelphia, Mrs. H. C. Dreer,	5 00
" Miss S. P. Weed, to make Miss Annie E. Paull Life Member,	25 00
Old Pine Street Church, Philadelphia, "Auxiliary Society,"	25 00
Bethany Church, Philadelphia, "Auxiliary Society," for support of a child in India,	60 00
A Friend of Missions, Pittsburg, for Oroomiah Mission Memorial, $100, for Syria Mission Memorial, $100, for Gaboon Mission Memorial, $300,	500 00
First Church, Williamsport, Pa., "Auxiliary Society,"	27 00
Presbyterian Church, Hammonton, N. J., "Auxiliary Society,"	14 15
Spring Garden Church, Philadelphia, "Auxiliary Society," to repair Seminary, Oroomiah, Persia,	200 00
South Church, Philadelphia, Infant Band of "Cheerful Givers,"	25 00
Calvary Church, Philadelphia, "Auxiliary Society" (additional), to support Mrs. Janvier, India,	27 00
" "Humphrey Mission Band," to support Mrs. Janvier, India,	73 00
Bloomsburg Church, Pa., Sunday-school, $20 00; Mrs. Bert "Bible Class," $5 00; "Infant Class," $5 00; Ladies of Church, $10 00,	40 00
Green Hill Church, Philadelphia, "Male Members," to make Rev. Geo. F. Wiswell, D.D., a Life Member,	25 00
Newtown Church, Pa., by Mrs. Amelia Ewing, to repair Seminary, Oroomiah, Persia,	10 00
Woodland Church, Philadelphia, by Mrs. W. E. Schenck, to support a girl in the Female Seminary, Beirut, Syria, and to make Dr. and Mrs. M. B. Grier Life Members,	50 00
Arch Street Church, Philadelphia, "Auxiliary Society," first quarter's salary of Miss Walsh, India, Gold,	111 75
Tenth Church, Philadelphia, Miss M. H. B., for support of a child in one of the orphanages in India,	30 00
Old Pine Street Church, Philadelphia, "Workers for Jesus," second quarterly payment for support of two Bible Readers in India, and to make Rev. R. H. Allen, D.D., a Life Member,	25 00
Tenth Church, Philadelphia, by Mrs. S. R. G. Beck,	200 00
Logansport Church, Indiana, "Auxiliary Society,"	46 00
West Arch Street Church, Philadelphia, "Auxiliary Society" (additional), for Mrs. Walsh, India,	125 00
Fourth Church, Trenton, N. J., "Auxiliary Society,"	53 00

First Church, Philadelphia, by Mrs. George S. Harris, to make herself a Life Member,	$25 00
Princeton Church, Philadelphia, Mission Band "Helping Hands," to educate a girl in Benita, Africa, $22 40, Gold; for building boat at same Mission $39 80; for Dr. McCartee's Hospital, China, $39 80	102 00
Newberry Church, Williamsport, Pa., Sunday-school memorial planks in Gaboon Yacht,	22 53
Walnut Street Church, Philadelphia, "Sunday-school," for support of a pupil in Female Seminary, Beirut, Syria, Gold,	100 00
Cohocksink Church, Philadelphia, "Auxiliary Society,"	57 50
First Church, Poughkeepsie, N. Y., "Auxiliary Society,"	84 00
Central Church, Pittsburg, "Auxiliary Society," additional, for support of Miss Dickey, India, and to make Mrs. M. W. Jacobus, Mrs. M. C. Irwin, and Mrs. M. K. Morehead Life Members,	100 00
Green Hill Church, Philadelphia, "Auxiliary Society,"	100 60
Kensington Church, Philadelphia, "Sabbath School," to make Miss Sarah McGrotty a Life Member,	26 00
From Fannie, Izzie, and Howard,	1 50
First Church, Washington, Pa., "Cornes Band," to support pupil in Miss Dean's school, Oroomiah, Persia, $28 00; "Persian Band" to support pupil in Miss Dean's school, Oroomiah, Persia, $28 00,	56 00
Spring Garden Church, Philadelphia, by Miss Martha Finley,	5 00
Miscellaneous: Mrs. Matthew Newkirk, $2 00, Mrs. J. Craig, Norristown, Pa., $4 00, "Bloomingburg Gleaners," for Bible Reader in Persia, $8 00; Memberships: Mrs. J. Addison Henry, Miss Annie Dickson, $2 00 each, Mrs. R. M. Patterson, Mrs. D. A. Cunningham, Miss Lizzie Dickson, Mrs. M. E. Ambler, Mrs. H. D. Gregory, Mrs. Granger, Mrs. S. Kneass, Mrs. J. D. McCord, Mrs. C. E. Claghorn, Mrs. Milliken, Miss Jane Sackett, $1 00 each, $15 00,	29 00
	$2844 93

Mrs. J. D. McCord,
Treasurer,
1334 Chestnut Street.

June 12th, 1871.

COST OF SUPPORT IN GOLD OF LADIES EMPLOYED BY THE BOARD IN THE DIFFERENT MISSIONS.

Corisco Mission,	$250	Canton Mission,	$400
Gaboon "	250	Shantung "	450
Syria "	300	Brazil "	600
Persia "	280	Bogota "	500
Lodiana "	400	Creek "	250
Furrukhabad Mission,	400		

Ladies with families to support receive more.

NATIVE BIBLE WOMEN AND TEACHERS.

These receive according to their field and qualifications for work, from $3 to $5 a month. The average salary may be set down at $50 a year.

FEMALE BOARDING SCHOOLS.

In Western Africa, the cost of each girl is about	$20
At Beirut, in Female Seminary,	100
In Persia, at Oroomiah,	28
In the Orphanages, in India,	30
At Dehra,	60
In China,	50
Among the Indians,	100

WILL YOU HELP?

If you *will*, we can tell you of something you can do for Jesus. The daughter of one of the most useful missionaries of our Church is now in this country, and an invalid. Unless loving Christian hearts are willing for a time to accept the care and the support of this dear child of our Church, it may become necessary for her father to leave his important post, and come home for the sake of his family. If he is compelled to return, the Persian Mission will be seriously crippled, for he is now the strongest man in that great field. But if he stays there, we must help to bear his burdens, and take this invalid as the child of the Church, for the sake of one of the faithful servants of the Master.

Contributions for this purpose may be sent to the Treasurer of the W. F. M. S., Mrs. J. D. McCord.

W. P. B. M.

Northwestern Department.

EDITED BY

THE SECRETARIES OF THE WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST.

In the bright sunshine of these summer days, we are happy to greet our sisters, far and near, giving them a few glimpses at our work, and of the work of our representatives abroad. As the light and heat of the natural sun is maturing the harvests of our prairies for the granaries, so we desire to inspire your hearts with such a glow of earnest love that not one of you may fail to bring *some* sheaves into the storehouse of our Heavenly Father.

We have pledged ourselves to secure one thousand subscribers to this quarterly, here in the Northwest, thus giving to you all a report of your own work. We have promised to furnish fifteen pages for each number of "Woman's Work for Woman," of items of work accomplished at home, and extracts from missionary letters.

Let every woman feel some responsibility in this matter, and furnish material. Let us instruct our sisters at home regarding the wants of the heathen abroad, and every woman's heart will respond with sympathy and every hand will give us aid.

Napoleon said the great want of France was *mothers*. Ah! that is what *every* land needs; *mothers* and *homes*.

Woman alone can reach woman in her degradation, and can we sit idly at home while there are some of our own sisters and daughters who have so much of the real Christ in their souls, who have gone into the darkness of Pagan superstition to try to bring up those mothers from their ignorance? Let us not be satisfied with doing little. Make duty a matter of conscience, that our prayers and deeds may come up before Christ with acceptance at his last appearing.

OUR POSITION.

In view of the questions which arise in some of our sister societies in regard to the successful operations of Woman's Boards laboring under the broad banner of home and foreign missions in one organization, we deem it well to state in brief our position, that our auxiliaries may not be misled in respect to our plan.

In the first place then, we planted our youthful Board in the rich soil of the Western prairies—than which, none can be more fertile. We looked out over this vast territory, and found every foot of ground, from Illinois to the Pacific coast, to be missionary ground.

We then took a broader sweep, and canvassed the country beyond the seas. Our hearts expanded; our feeling of responsibility increased; our hearts became more and more interested in the call for help.

We attempted to confine ourselves to an exclusively foreign constitution. This did not meet the approval of the majority, and a broader platform was adopted, embracing the *whole field*, thus conforming to the characteristic spirit of the West.

Whatever plan Providence may develop in the future as the best way to prosecute our work, we wait to see; ever hoping to follow where He leads.

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS.

The meeting of the Woman's Presbyterian Board of Missions, held at the Second Presbyterian Church, corner Wabash Avenue and Washington Street, Chicago, on the 23d ult., will long be cherished by those who had the pleasure of attending.

The church was filled with ladies who had assembled for the purpose of listening to sister missionaries from distant fields of labor, and for mutual greetings of the different Boards.

Mrs. R. W. Patterson, President of the W. P. B. M., presided, and read the Scriptures. Prayer was offered by Mrs. Z. M. Humphrey, of the Philadelphia Board, after which the congregation joined in singing. The opening address, by Mrs. Schenck, President of the Philadelphia Society, was concise; her thoughts admirably arranged and forcibly expressed.

Letters of regret from the President and Secretary of the New York Board, stating their inability to send representatives, were read by Mrs. William Blair.

Mrs. S. C. Perkins, Corresponding Secretary of the Philadelphia Society, was introduced, and read a carefully prepared address, from which we extract the following:

"We are neither of us the pioneers in this labor of women for women. The Union Missionary Society, the Woman's Board of Missions in Boston, the Woman's Board of Missions for the Interior, as well as the Woman's Society in the Methodist Church, have all been before us in the field, and have shown us what could be done in this direction. But our own Presbyterian Church, in the three societies now fully organized, is only taking the place which belongs to it in this branch of effort. We, Presbyterian women, would be recreant to our duty, and unfaithful to our high calling, if we did not take hold of this work *as a church*, and carry it on with our might. We cannot afford to sit idle and see others do what belongs to us to accomplish. Nor will it fully answer the purpose if we unite with other organizations

formed for this object. When the Presbyterian Church takes up this woman's work, she calls upon *all* her daughters to rally to her help, in order that her step may be firm and unfaltering, and her strength equal to her day. We cherish the confident hope that before very long every Presbyterian church will be in active sympathy with us—not rudely or hastily severing ties already formed, but gradually and conscientiously withdrawing from other associations to take the places which they should fill in the work of their own church. And while we say all this, we yet most sincerely and heartily desire the prosperity and success of societies outside of our own denomination. There is room enough and work enough for all in the great field of the world, but we do feel that Presbyterian women should join hands, and work side by side rather than with divided and thus weakened forces.

"We have, most of us, been working for years to help our home missionaries; and so far from diminishing in the least degree our efforts for them, we should increase and multiply those labors, for God knows the consecrated women on home missionary ground need all the help and all the sympathy that can be given them. We realize this most fully—although we have not, as a society, included home missions in our work—thinking it best to have separate organizations for each. Our churches are, every one of them, heartily engaged in work for home missions as well as foreign. Not a single church, as far as we can ascertain, has in the least abated its labors in the home field in consequence of having entered upon foreign work. We should exceedingly regret to find any such result from our efforts to enlist churches in our branch of labor, while we should greatly rejoice if by our prayers and our activities we could put new energy and zeal into every department of Christian enterprise.

"We think it best as a society, to follow out clearly and distinctly the special object for which we organized, as we believe that efficiency is gained by singleness of aim. If other societies organize for home work, we, as individuals, will aid them to the extent of our power, and we maintain our interest

in the other branch of mission work with no particle of diminution because of our zeal for this.

"One result of our labors, which we see already to a large extent, is an increase of interest in foreign missions in our Presbyterian churches. Many have written to us that there had been great ignorance of, and indifference to the whole subject for years past, but now an awakening has come, they want information and help in systematizing their work, and turning to good account the interest aroused.

"And have we realized, dear friends in Chicago, the joy and comfort it must bring to those brave women who have gone as missionaries to heathen lands, to know, not merely that they are remembered in a general way among the missionaries of the Presbyterian Board; not merely that their support comes from the constitutions of the churches here, but that warm, true women's hearts are cherishing them individually, by name, are praying for them daily and earnestly, by name, are gladly giving of their means, whether great or small, to sustain them, are calling them 'OUR missionaries' in a peculiar sense? Is there not strength under discouragement, comfort in privation, rest to the oft-times weary, home-sick spirit in all this?

"And what will be our joy, when in the years to come, we realize what is now our confident hope, that God will enable us to send out many new missionaries to foreign lands, prepared through our means for this glorious work, and going forth from us with our love and our prayers inspiring and sustaining them, following them to their distant homes, and continuing with them there!

"Oh, let us go forth, every one of us, in whatever path God opens to us, with Christ in our hearts, on our lips, and in our lives, his service our highest joy, and his loving smile our ever-present and exceeding great reward. Then shall we realize that life is more than mere existence, more than a dull routine of care and labor, more than 'what shall we eat and what shall we drink and wherewithal shall we be clothed,' that if it be but a 'life hid with Christ in God,' it

is something beautiful and glorious to be spent *for* Him here, and *with* him in a blissful eternity."

The following report of the W. P. B. M. was read by Mrs. George H. Laflin, Secretary.

After listening to the reports of the Philadelphia and New York Societies, we ask of you not to judge of our work by the figures only. Scarcely five months since the Presbyterian women of the Northwest resolved to work under the mission banner of their own church. But before organization, must come dissolution, because for two years they had been working harmoniously and successfully with their Congregational sisters. It has been a difficult task to convince every one of the advantages of two army corps. This doing and undoing has gone hand in hand, retarding our progress at times, but at last, following duty, we have approached the clear day.

Two thousand five hundred and forty-five dollars and eighty-five cents paid into the treasury; seven (7) missionaries and several pupils adopted by the Board; fifty (50) auxiliary societies formed; and twenty-four (24) life-members received, is the *written record* we have to present to you to-day.

We have asked you to come up with us to the house of the Lord that, grasping hands, looking into each other's faces, and counselling together, we might better understand each other, and gain new strength for the work. By placing our gifts on the same altar, and asking for and receiving the same benediction, we desire to show plainly our mutual love for that mission work so peculiarly ours—the offer of sympathy and aid to our degraded, sorrowing, suffering sisters all over the world. Our names may differ slightly, but our work is one.

The facts in our work in the Northwestern Department correspond with the experience of older and larger bodies, that, with two objects in view, one *will* take the precedence. At the close of the financial year the Secretaries will present the recommendation of the Mission Board to adopt the for-

eign field alone, as the home department of our work has received comparatively nothing for disbursement. It is true, numerous boxes of valuable clothing have found their way into as many homes, giving exceeding joy and comfort, but they have not assisted the Home Board in paying salaries. These same churches have sent similar boxes for years, and will continue the same as long as there is any necessity, but we beg of you to begin a new work with the world for the field.

A large number of our auxiliary societies are on home missionary ground, and have added, by exceeding self-denial, to the gifts of the reunited church this year, and erected houses for the abode of the Most High. They will be stronger next year, on account of this great struggle, and have pledged us their mites, and He who sitteth over against the treasury will regard the spirit of the giver and bestow His blessing.

Our work demands haste and earnestness. It would be a waste of time to talk to you of the power of the Christian wife and mother, or tell you what makes woman so happy and blessed in America to-day. You know it all. The way is open for you to labor in the effort to raise woman to the same level all over the world. The offer is made you to-day; will you help us?

The work will not fail if you do not respond to the call; but how will you answer, in a few years, when the opportunity for work is past; how will you answer, I ask you, when it shall be demanded of you, "Where are those I gave you?" Can you afford to allow one more heathen mother to destroy her own offspring, when God will require it at your hands? When you are told that woman only can approach woman in her sin and misery, is it *safe* for you to delay?

Listen to the appeal of the widowed sister missionary with us to-day. The graves of her loved ones in Persia plead with you, more eloquently than words, to fill up the vacant places, if you will speed the glorious day of our Lord.

Listen to the appeal of the missionary mother here to-day. She has just given up her dearest treasures, having left her

children on the far Atlantic coast, while she returns to her distant Micronesian home to hold up the cross with her woman's strength, and woman's faith. Instead of the wail you might hear from *our* less warmly consecrated hearts at such great sacrifice, you hear her say trustingly, "This for Christ's sake, for I know in whom I have believed."

Oh! my American sisters, rise to your duty *at once*, whether it be to go or to give.

The congregation joined in singing, after which the President introduced Mrs. Sarah J. Rhea, a returned missionary from Persia.

Her eloquent address was listened to with deep attention. The influence, we hope, will be carried in the heart of every lady who had the pleasure of listening to one who has cast her all on Christ. By her tender allusions to her happy married life, followed by the dark night of widowhood, in benighted Persia, many a heart was touched, and tears of sympathy freely flowed. She urged immediate action among the Persian women. She believes there is no work more important for our women to engage in than this. They have a deep prejudice against the other sex, and she gives this as evidence that the work of Christianizing mothers and children is designed especially for *us*. In thrilling words she related her feelings the previous evening, as she sat in the meeting in behalf of woman's work, held in the First Presbyterian Church. Memory took her back to that land of spiritual darkness, and she seemed to hear the cry for *bread!* BREAD!! BREAD!!! which feeds and nourishes the soul.

She spoke of the natural beauty and fertility of the country, and gave many interesting facts in regard to the manner in which the women employ their time. The conversion and daily life of a little child was rapidly rehearsed, illustrating the power of Christian influence, even among children.

THIS LITTLE PILGRIM

actually established and sustained a family altar, until her pure spirit was borne away by the angels. But the influence

of her Christian example was not lost, for by it the hearts of her parents were drawn heavenward, until they too became like little children, and were gathered into the same blessed fold. She closed by saying "Persia! *Persia!!* and Jesus Christ, I leave on every woman's heart."

Mrs. Snow, from Micronesia, made some strong points in bearing testimony of the love of Jesus, who had carried her through many dark places, raising up friends when most in need, and by manifesting His power in many ways, causing her heart to rejoice always.

Her devotion to the missionary cause, and her self-denying labors need no comment; they speak for themselves.

MRS. Z. M. HUMPHREY

followed, not claiming the honor of those who had been connected with the mission work in foreign lands, but one whose heart was engaged in the promotion of the cause in any way. Seeing so many familiar faces in the audience, she addressed the ladies of her former home with a pathos which thrilled every heart.

Her appeal to rise to a higher standard of Christian living was soul-stirring. She spoke of the impression made upon her as, in the account of the ordination of a pastor in one of our churches, she read in the charge to the pastor, "You will find in your ministry here two serious obstacles—one is the business activity of the men, the other, the worldliness of the women," and said, is it not true that the success of the churches throughout our land is hindered by the worldliness of the women?

Yet, what pastor's wife cannot tell of many who are called worldly, leaders in society, who come to them sometimes, conscience-stricken, with the cry—*Show us something better!*

Down in the depths of many hearts there is real worth which has not been developed. The question arises, How are *we* to lift up our fashionable sisters? The preparatory work *must* begin in our own hearts. *Here is the secret of success!*

An earnest appeal was then made on behalf of their periodical, a copy of which Mrs. H. held in her hand, and playfully styled it their

MISSIONARY BABY,

over which they had been tenderly solicitous, that it might receive a worthy name. The bud of promise rapidly developed, and now bears the honored name of "Woman's Work for Woman."

Mrs. Caruthers made a brief statement of her two years' labors in Japan, and of the local difficulties now existing there, but which they hope soon to overcome. The Romanists having had the precedence for a long time, our missionaries have had much to contend with. The women are less degraded there than on some other mission fields, and there is much to encourage and strengthen the hearts of those who are laboring among them.

Mrs. Snow then led in prayer, and the exercises were closed by singing

"Come, thou soul-transforming Spirit,
Bless the sower and the seed," &c.

OUR GRAND FEAST

Began Monday night, and was acknowledged one of the most interesting services held during the session of the Assembly. The house was full to overflowing.

Dr. Ellinwood, the new Secretary of the Assembly's Board of Foreign Missions, presided. As we looked upon one who had so recently attained the goal with such abundant honor in another course, "we thanked God, and took courage."

After prayer by Dr. Musgrave, Dr. Ellinwood gave some encouraging and commendatory words, with a brief report of the Philadelphia, New York, and Chicago "Woman's Boards of Missions," and then introduced Dr. John Hall, of New York.

It is hard to report Dr. Hall's fervent address; but he told us, "This is no *new* thing, we are only following the examples given in the first century by those women to whom the Apostles Paul and Peter sent their holy greetings. Of Lydia who besought Paul and Timothy, 'if ye have judged me faithful to the Lord, come into my house and abide there, and she constrained us.' To the dearly loved Timothy he writes: 'Of the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois and thy mother Eunice.' 'I commend unto you, Phœbe, our sister, which is a servant of the church at Cenchrea, and that ye assist her in whatsoever business she hath need of you.'

"Greet Priscilla and Aquila, my helpers in Christ, they who took the eloquent but half-learned Apollos into their own house, and expounded the word unto him more perfectly. Greet Mary who bestowed much labor upon us. Salute Andronicus and Junia who are of note among the Apostles. Salute Urbane our helper in Christ. Salute Tryphena and Tryphosa who labor in the Lord," with many others.

One of the benefits which the speaker hoped would be developed by these efforts of woman was that young ladies might be enlisted, that many of them may find there are higher and purer joys, something worth living for, instead of the thoughtless frivolous life, that alas! too many of them lead.

At the close of his address, Dr. Hall advanced to the very front of the platform, saying there was still another way in which women could help the mission cause, by practicing judicious *economy*, and by exerting a faithful Christian influence against extravagance in dress and living. "I well remember the manner in which I was silenced upon an occasion when speaking of a certain active and earnest Christian woman, who sustained and led a prayer meeting with great efficiency and success. 'Yes,' replied my friend, 'she leads a prayer meeting splendidly with *seven thousand dollars worth of jewelry upon her person!*' Ladies, 'let not your good be evil spoken

of.' The world will judge you, and will pronounce showy and expensive dress inconsistent with your professions, and I tremble for the future of our country unless this fearful tide of extravagance is checked. Our country will rot before it is ripe like the ancient republics of Rome and Florence, unless Christian women, unless the Church, exerts her influence to arrest this flood of corruption." [Great applause.]

Mr. Shedd, of the Persian Mission, followed with a very interesting description of that country, and of the urgent need of reinforcements for the faithful, but feeble and over-worked band of missionaries there.

The meeting was closed by a short address by Dr. Herrick Johnson, of Philadelphia; so solemn that one almost shrank from the terrible responsibility he threw upon every Christian. As the sickles of Death and Sin were ever busy throughout the whole world, sweeping away sixty every minute, every Christian should be equally busy to gather into the garner of the Lord.

The services were closed with singing the Missionary Hymn by the large congregation, and the benediction was pronounced by the venerable Father Wright, Missionary to the Indians. B.

A DAY IN PERSIA.

BY A MISSIONARY LADY.

Bent double we entered the only door of the hovel where Dea Jacob lives, with his father and mother and three children and grandchildren, in truly patriarchal simplicity. Safely inside, I looked once, and again, when I discovered weird figures moving about in the blinding smoke and vapor with which the house was filled. They were giving us a most cordial welcome, telling us the house, and they, and their children were ours; these poor, filthy, half-naked children, how we longed to have them come out pure. A third look revealed a rude mat spread on the slanting floor for us, a luxury indeed to these who only touched the edge of it.

In true Abrahamic style they began to prepare for us the best they had, and after a meal, eaten from the floor with our fingers, we went out, up a beautiful valley, with Dea Jacob and his wife Sabbo, a noble Christian woman. She was educated in Miss Fiske's school, and seems immeasureably above the rest of the women. This was almost the only opportunity to talk together undisturbed, for when so many live in one apartment there can be no privacy. Several half-naked children, however, followed us here too, with the distressing cry, "For the sake of the love of Christ, give us something."

One woman walked, doubled up, her only garment, a patchwork of rags, was so fringed as not to protect her. Many of the women and girls seemed not to have seen a comb for weeks. Of such was the group who gathered to hear of Jesus' love.

How like lead sank their despairing words, "Who are we, filth and rags, that this should be for us, ashes in our eyes, let us go to hell, we want to go there." Many came to us with their sick. Doctors they have none, except cruel men. They begged piteously for something to help them. I never longed so to know the "heavenly art of healing" as then *That* knowledge opens wide many doors otherwise shut and barred.

The fierce Koordish chief, the tyrant of the region, called to see Mrs. L., and expressed great surprise at seeing a lady write, concluding with the blunt exclamation, "I suppose your women read and write all the time." He took great pride in recounting his exploits in robbing Nestorian churches. We wonder sometimes at the barrenness of the soil, but how can we when we remember the circumstances of the people. The very Sabbath we were in Tergarwar, this Koordish chief sent out to the flock, took the "little ewe lamb" of our poor Christian brethren, and had it sheared for his private use, when he numbered his own sheep by the hundred. The poor man begged if his property must be taken, to take it on Monday, and not desecrate his Sabbath. But with reviling he was told "to hold his tongue," or he would suffer. So they

live, shorn by the ruthless Koords, and thus made Satan's easy prey. After the Lord's Supper with these poor brethren, we went out to see the flocks gathered about the village for the night. Every sheep has its own name, and answered to it when called by the shepherd. How forcible it made the beautiful verse, "He calleth his own sheep by name and leadeth them out." Monday, after many experiences, we turned back, thankful for the homes that awaited us after a sojourn in such a wilderness.

CHINA.

THE RESCUED CHILD.

Martha entered our school in Peking two years ago, and her papers were written for three years. Last summer when the scholars all went to their homes, she too left me, and until day before yesterday (10 months) I have not seen her face. Her friends deceived me, saying she was married and had left the city. But a few weeks since she sent me a message to come and save her. Two days ago, with one of the younger scholars as guide and my woman as escort, I went to her grandmother's house. The child was ready to go with me at once, but I told her I must have her grandmother's consent, and everything be done in an open way. Such a picture of heathen wretchedness awaited me. In a room eight feet square, crouched on the káng was the father, wasted and dying from the use of opium. By his side his youngest daughter covered with loathsome small-pox sores, and the mother and two other children huddled in a corner. But the cruel, bitter words of the grandmother terrified the child, and she *dared* not come with me. At last they promised to bring her to-day, and I turned back with a heavy heart, with scarcely the shadow of hope of seeing her; but to-day is a thanksgiving day for teacher and scholars, for Martha is with us.

Look upward for the grace needed now, and forward for the rest that remaineth.

THE DAY BREAKING.

The "*Woman's Missionary Society*" of the First Presbyterian Church, Chicago, has assumed the support of Miss Henrietta Morrison, of India, and two girls in the Scotia Seminary at Concord, North Carolina.

The "*Woman's Missionary Society*" of the Eighth Presbyterian Church, Chicago, are supporting a child in Mrs. Alexander's school, Mynpuri, India, and will aid in the work for the Freedmen at the South, and the Chinamen in California.

The envelope plan for collecting money has recently been adopted by this Society, and is working well.

ATTENTION!

Letters from any part of the Northwest, relating to home or foreign work, or concerning the organization of societies, and all matters of information pertaining to our work, should be addressed to either of the Corresponding Secretaries of the W. P. B. M., Chicago.

Subscriptions to *Woman's Work for Woman*, should be sent to Mrs. Charles Howe, 89 Pine Street, Chicago.

"And when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, 'The harvest truly is plenteous, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest.'"

Our Little Workers.

A BULLOCK CART.

I THINK I hear some bright-eyed boy or girl exclaim, "What a funny cart! What curious wheels, and oxen with humps on their backs; where do they have such things?" You would see these very often if you were to go to India where the boys had their school on the house-top, as you learned in the last number of *Woman's Work*. The men have dark faces, you will notice. They are called Hindus; they are lighter than our colored people, but much darker than we are.

These men are taking some boxes from the depot to the store. They have been brought a long distance by water and by the cars. But the oxen or bullocks; they are strange-looking animals, and what is stranger still, the Hindus think

them very holy. They will not eat their meat on this account. In the cities these animals go about the streets just as they please, for the people think it is wrong to strike them. Sometimes they come to a vegetable stand and eat what they want, for the owner does not dare to drive them away.

Are you not sorry for these people who think the poor, dumb animals are holy, and who bow down to them? The missionaries have gone to their country to tell them about the true God and our dear Saviour. Your pennies help to send them out, and you must pray, too, that God will lead the poor heathen to love and serve him.

A LETTER FROM MARYAM HARDIE.

A Hindu Girl, supported by the Sabbath-school of Princeton Church, West Philadelphia.

My dear Friend: It happened that last Monday night it rained very much, and the river was flooded. The bullock train was carried away by the flood, and two men were drowned. This rain has made the weather very pleasant, and we are going to have a picnic on Friday. It will be in a grove of mango trees. There is a banyan tree; you know it is that kind of tree whose branches come down. We are going to have a swing hung from an arm of this tree, and a tent pitched in the grove.

I think you would like to know what I learn. I study History of England, arithmetic, geography, spelling, Hindi, writing, singing, and grammar. On Wednesday we learn to draw. This year we are obliged to speak English from the time we get up until three o'clock P.M.

I think you would like to know what we play. Some of our games are—"Round apples," "Round ring," "Tradesman," "Here the robbers passing through," "Hold up the gates as high as the sky," "Hunting the slipper," "Hide and seek," "Frog in the middle," "Fox and the chickens," and a few other plays that I don't remember just now. We like

"Hide and seek" the best of all, and we play it until we become very warm. Now my best love to you.

Your affectionate friend,

MARYAM HARDIE.

THE SWEET STORY.

BY J. C. T.

Have you heard the sweet story, dear children,
How Jesus came down from on high?
How he left the bright mansions of glory
To labor, and suffer and die?

And how, for the love that he bears us,
He'd have us come close to his side,
And, freed from all sin and temptation,
Forever with him to abide?

But oh, there are many dear children
Who never this story have heard;
They are bowing to idols that hear not
Nor whisper one comforting word.

Then send the blest Book o'er the ocean
With speed of the wind's tireless wing,
That its tale may be told to the heathen,
Its anthems of joy they may sing.

And the world will be brighter and better,
The angels of heaven will rejoice,
For the Saviour e'er loveth the praises
That rise with the little ones' voice.

LITTLE GIRLS IN CHINA.

Perhaps you think that little girls in heathen lands are not so bright as girls in this country, but some of them learn even more than some do here, when they have the missionaries to teach them. Miss Noyes tells us about two whom I am sure

you will think very smart. Miss Noyes is one of our dear missionary ladies who has a school of Chinese girls in Canton. Turn over to the map of China and see where Canton is. It is a very large city, and all but a few of the people in it worship idols. But there are some who love Jesus and try to do what is right, and a number of boys and girls are learning of the missionaries what you learn in your day-school and Sabbath-school.

Miss Noyes says, "One girl who has been in school for three years, has never failed of getting a perfect mark but once in the recitations which I hear, and I have heard her recite more than *one hundred* verses of the New Testament at one time. One of Mrs. French's scholars committed to memory in one year the *whole of the New Testament.*"

Do you know any girl or boy in your Sabbath-school who has done that?

A Visit to a Mohammedan Family at Dehra, India.

BY MRS. C. B. NEWTON.

The Mohammedans do not worship idols like the Hindus, but do not believe that Jesus was the Son of God. They think that Mahomet was the great prophet of God.

We called on a Mohammedan family one day. The women were dressed in their usual style: a jacket or sacque, very full *pyjámás* hanging over their feet, *chudder*, or long sort of veil thrown over the head and falling around the form. One of them wore a skirt as they sometimes do.

They gave us a warm welcome, the older sisters and mother being very talkative. The others were quiet, and the wife, who has not long been married, exceedingly shy. When we spoke of going, they brought in some food they had prepared for us. It consisted of pilau, made of rice cooked with meat and spices, and curry, a dish of meat with butter and very hot with spices, eaten as a relish. Afterwards, tea and little cakes.

We asked them if they would like to learn to read. They were delighted with the idea, and arrangements were at once made for visiting them two or three times a week. We have found them thus far very diligent and attentive pupils. After the lesson we always read a chapter either from the Testament or "Peep of Day," in Hindustani, and explain it to them. They always insist on setting before us some kind of native food which they have prepared. When we protest against it—for it is a custom we do not like to encourage—saying, "We do not come for this," they reply, "Oh, we know that, you come because you love us, but we desire to do it." When we leave the house, they salaam us, and say, "*Jite rahs*" (May you live always).

We do trust that God will bless the efforts made to lead them to Christ, that they may see the folly of all their useless rites, and accept the one Saviour of sinners as their true Friend and Mediator. Do pray for them.

What some of Our Little Workers have done.

We have received from a gentleman, a letter containing a dollar and a half. It reads as follows:

When the children's part of the "Work" was read to those who sit around our table, the question, "What will other children do?" set some little heads to thinking. Soon Fannie, Izzie, and Howard came with the proposition that they would do without butter for a month to get some money to send to help teach the heathen boys and girls about Jesus.

Their proposal was accepted, and they have faithfully abstained for a month, though the golden luxury was always before them.

Inclosed please find the amount earned by their self-denial.

THE "CHEERFUL GIVERS."

At an anniversary of the Sabbath-school of the South Church, Philadelphia, held on the evening of June 8th, a missionary offering of $68.50 was presented by the "Infant Band of Cheerful Givers," one of our bands that has been at work in earnest. They have certainly chosen the right name, for they give cheerfully and freely. The money "was attached to a large floral star, which was handed to the pastor by one of the children. Beautifully connected with this, an arch had been thrown over the pulpit, and from it hung suspended a star, with its gas jets lighted up, and throwing its rays over the congregation. Accompanying the offering, also, were two series of lines forming acrostics on the words 'Star' and 'Cheerful Givers.'"

POSTAGE ON FOREIGN LETTERS.

To Liberia and Corisco, 16 cents for each ½ oz. weight; to Siam, 28 cents for each ½ oz. weight; to India, *via* Southampton, 22 cents for each ½ oz. weight; to China and Japan *via* San Francisco, 10 cents for each ½ oz. weight; to United States of Columbia, 18 cents for each ½ oz. weight. The steamer for Brazil leaves on the 23d of each month; postage 15 cents for each ½ oz. weight. Syria, 15 cents each ½ oz. weight. Postage on newspapers 6 cents each. The postage on letters and newspapers must be prepaid.

DATE DUE

[redacted]

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